اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا

Quran English Translation and Tafseer
Sayyid Abul Ala Mawdudi

Surah 14 Ibrahim (Abraham)

سُوْرَةُ اِبْرٰهِيْمَ مَكِّيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(In the name of Allah, the Merciful, the Compassionate)

الٓرٰ كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ بِاِذْنِ رَبِّهِمْ اِلٰى صِرَاطِ الْعَزِيْزِ الْحَمِيْدِ

(14-1) Alif. Lam. Ra'. This is a Book which We have revealed to you that you may bring forth mankind from every kind of darkness into light, and direct them, with the leave of their Lord, to the Way [1] of the Mighty, the Innately Praiseworthy, [2]

(1) This is the purpose for which the Prophet (peace be upon him) had been sent. He was entrusted with the mission that he should bring mankind back from the ways of darkness and ways of wickedness into the way of God by the help of the light of the Quran. For everyone who is not on the way of God is, in fact, wandering about in the ways of the darkness and ignorance, even though he might consider himself to be very enlightened and full of knowledge. On the other hand, the one who finds the Way of Allah, comes into the light of knowledge, even though he might be an illiterate person.

As regards to “by the permission of their Lord”, this implies that the most a missionary of Islam, even though he be a Messenger of Allah, can do is to present the right way. It is not in his power to bring anyone forcibly to the way, for this can only happen by the help and permission of Allah. That is why only that person whom Allah helps and permits gets guidance. Otherwise, even a perfect missionary like a Messenger fails to bring a person to the right way. As regards to the divine law, according to which Allah helps and permits a person to gain guidance, we learn from different passages of the Quran that Allah gives help only to that person who himself has a desire to get guidance: who frees himself from obduracy, obstinacy and prejudice: who is not a follower of his lust, nor a slave of his desires: who is inclined to see with open eyes and hear with open ears and think with a clear mind, and is ready to accede to any reasonable thing.

(2) The word Hameed is more comprehensive than Mahmud. A person will be entitled to be Mahmud only when he is praised. But the Being Who is Hamed, is naturally and permanently worthy of

praise, whether anyone praises Him or not, because the element of praise is inherent in Him and is inseparable from Him.

الِلّٰ الَّذِیۡ لَہٗ مَا فِی السَّمٰوٰتِ وَ مَا فِی الۡاَرۡضِ ؕ وَ وَیۡلٌ لِّلۡکٰفِرِیۡنَ مِنۡ عَذَابٍ
شَدِیۡدِ ۙ﴿۲﴾

(14-2) (to the Way of) Allah to Whom belongs all that is in the heavens and all that is in the earth. Woe be to those who reject the Truth for a severe chastisement,

الَّذِیۡنَ یَسۡتَحِبُّوۡنَ الۡحَیٰوۃَ الدُّنۡیَا عَلَی الۡاٰخِرَۃِ وَ یَصُدُّوۡنَ عَنۡ سَبِیۡلِ الِلّٰ وَ
یَبۡغُوۡنَہَا عِوَجًا ؕ اُولٰٓئِکَ فِیۡ ضَلٰلٍۢ بَعِیۡدٍ ﴿۳﴾

(14-3) to those who have chosen the life of the world in preference to the Hereafter, (3) who hinder people from the Way of Allah, and seek to make it crooked. (4) They have gone far astray.

(3) Those who reject the truth are the people whose interests are entirely bound with the life of this world, and who do not care at all for the interests of the life of the Hereafter: who are prepared to undergo any punishment in the next world for the sake of the interests, pleasures and comforts of this world: who, on the other hand, cannot bear the sacrifice of even the smallest pleasure in this world, nor are ready to bear any loss or encounter danger or trouble in this world for the sake of the joys of the next world. In short, such are the people who have coolly considered and weighed the pleasures of this world against the joys of the next world, and decided in favor of this world: therefore, they readily sacrifice the interest of the next world whenever there is a clash between the two.

(4) That is, "They do not want to follow the Way of Allah, but endeavor that Allah's Way should follow their desires: it should adjust itself in such a way as to include all their conjectures, theories and whims as its part and parcel, and exclude every creed that does not suit their way of life: it should provide sanction for all their habits, customs and manners: it should not demand from them anything which they do not like: in short, the way of Allah should be their obedient slave and turn in the direction their devilish lusts want it to turn: nay, it should neither criticize them nor ask them to follow Allah’s injunctions. This is their condition for accepting the guidance of Allah.

وَ مَاۤ اَرۡسَلۡنَا مِنۡ رَّسُوۡلٍ اِلَّا بِلِسَانِ قَوۡمِہٖ لِیُبَیِّنَ لَہُمۡ ؕ فَیُضِلُّ الِلّٰ مَنۡ
یَّشَآءُ وَ یَہۡدِیۡ مَنۡ یَّشَآءُ ؕ وَ ہُوَ الۡعَزِیۡزُ الۡحَکِیۡمُ ﴿۴﴾

(14-4) Never have We sent a Messenger but he has addressed his people in their language that he may fully expound his Message to them. [5] (And after the Message is expounded), Allah lets go astray whomsoever He wills, and guides to the Right Way whomsoever He wills. [6] He is the All-Mighty, the All-Wise. [7]

(5) This implies two things: First, Allah sent down His message in the language of the people from among whom a Prophet was raised so that they might not have any excuse left that they could not understand the language of the message. Secondly, this ruled out the presumption that a Messenger was ever given the message in a different language merely for the sake of a miracle. For Allah considered it more important to make the people understand the message and guide them rightly than to satisfy their curiosity. Obviously the purpose could best be served only if the message was sent down to them in their own language by their Prophet and not in any other.

(6) That is, although the Messenger conveys the message in the mother tongue of the people, which is understood by everyone of them, yet all of them are not guided aright. This happens because of the fact that all of those who understand a message do not necessarily accept it. For it is entirely with Allah to show guidance by means of His message to anyone He wills and to let go astray anyone in spite of it.

(7) As Allah is All-Powerful, no one is able by oneself to get guidance or to go astray, for none is completely independent but is under the power of Allah. But as He is All-Wise, He does not use His power blindly so as to show guidance to anyone He wills and to let go astray anyone He desires without rhyme or reason. In fact, the one who gets guidance from Him gets it on merit and the one who is let go astray is deprived of guidance because he himself deliberately chooses deviation.

وَ لَقَدۡ اَرۡسَلۡنَا مُوۡسٰی بِاٰیٰتِنَاۤ اَنۡ اَخۡرِجۡ قَوۡمَکَ مِنَ الظُّلُمٰتِ اِلَی النُّوۡرِ ۙ
وَ ذَکِّرۡہُمۡ بِاَیّٰىمِ اللّٰہِ ؕ اِنَّ فِیۡ ذٰلِکَ لَاٰیٰتٍ لِّکُلِّ صَبَّارٍ شَکُوۡرٍ ۵

(14-5) We indeed sent Moses with Our Signs, saying: "Lead your people out of all kinds of darkness into light, and admonish them by narrating to them anecdotes from the Days of Allah." [8] Verily in it there are great Signs [9] for everyone who is patient and gives thanks (to Allah). [10]

(8) The Arabic word ayyam technically means memorable historical events. Therefore Ayyam-u-Allah (divine history) implies all those eventful chapters of human history which mention the rewards and punishments that were meted out to the great personalities and nations according to their deeds in the past ages.

(9) Those historical events are signs in this sense that their proper and intelligent study provides proofs of the fact that there is only one God: and that the law of retribution is universal and is based absolutely on the differentiation between the knowledge and moral practice of the truth and falsehood: that this law also requires another world (the Hereafter) for its due fulfillment. Moreover, these events contain signs that serve as warnings against the evil consequences of building up systems of life on false creeds and theories, and help one to learn lessons from them.

(10) Though these signs are always there, only those persons learn lessons from them who remain steadfast in trials and appreciate the blessings of Allah rightly and are grateful to Him. Obviously, frivolous and ungrateful persons cannot learn any lesson from these signs, even though they might grasp their significance.

وَ اِذ قَالَ مُ ۪وسٰ ۪ لِقَ ۪ومِ ذكُ ۪روا ۟ نِعمَ ۪تَ اللّٰ ۪هِ عَ ۪لَيكُم اِذ اَ ۪نجٰ ۪كُم مِّن اٰلِ
فِ ۪رعَ ۫وْنَ يَسُ ۪ومُ ۫ونَكُم سُ ۫وٓءَ العَذَابِ وَ يُذَبِّحُ ۫ونَ اَ ۪بنَآءَكُم وَ يَستَحيُ ۫ونَ نِسَآءَكُم ؕ وَ فِ ۪ي ذٰلِكُم
بَلَآءٌ مِّن رَّبِّكُم عَظِ ۪يمٌ ۝٦

(14-6) And call to mind when Moses said to his people: "Remember Allah's favour upon you when He delivered you from Pharaoh's people who afflicted you with a grievous chastisement, slaughtering your sons, while letting your women live. In it there was a terrible trial from your Lord."

وَ اِ ذ۟ تَاَذَّنَ رَبُّكُ ۪م لَئِ ۪ن شَكَ ۫رتُم لَاَزِ ۪يدَنَّكُم وَ لَئِ ۪ن كَفَ ۫رتُم اِنَّ عَذَابِ ۪ي لَشَ ۪ديدٌ ۝٧

(14-7) Also call to mind when your Lord proclaimed: "If you give thanks, (11) I will certainly grant you more; but if you are ungrateful for My favours, My chastisement is terrible. (12)

(11) That is, if you are grateful, you will appreciate Our favors and make right use of them, and will not rebel against Our commandments, but will surrender and submit to Us to show your gratitude to Us.

(12) Deuteronomy (Bible) contains a long and detailed discourse to this effect. According to it, Prophet Moses (peace be upon him),

on the eve of his death, reminded the Israelites of all important events from their history, and reiterated all the divine commandments of the Torah which Allah had sent to them through him. Then he told them in a long speech that if they obeyed their Lord, they would be given great rewards. But if they adopted the attitude of disobedience, they would get a terrible punishment. This discourse spreads over chapters 4, 6, 8, 10, 11 and 28, 30. Some of these passages are so impressive and instructive that it will be worthwhile to quote a few of them: Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. (Deut. 6: 47).

And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways; and to love him, and to serve the Lord Thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? Behold, the heaven and the heaven of heavens is thy Lord's thy God, the earth also, with all that therein is. (Deut. 10: 12-14).

And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto. The Lord shall establish thee an holy people unto himself. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath. (28: 1-13).

But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all those curses shall come upon thee, and overtake thee: Cursed shalt thou

be in the city, and cursed shalt thou be in the field. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do. The Lord shall make the pestilence cleave unto thee. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them. Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. Thine ox shall be slain before thine eyes. Therefore, shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: And he shall put a yoke of iron upon thy neck, until he have destroyed thee. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. (Deut: 28: 15-64).

وَ قَالَ مُ وسٰى اِن تَ كفُرُوا اَ نتُم وَ مَ فِى ا لاَ ضِ جَمِ يعًا فَاِنَّ اللّٰ لَغَنِىٌّ حَمِيدٌ ۸

(14-8) Moses said: "Were you to disbelieve - you and all those who live on earth - Allah is still Self-Sufficient, Innately Praiseworthy." (13)

(13) It should be noted that a reference to Prophet Moses (peace be upon him) and his people has been made here to warn the people of Makkah of the consequences of their ingratitude towards this favor of Allah that He has raised Prophet Muhammad (peace be upon him) from among them. This was a timely warning, for at that time they were showing ingratitude by rejecting that message. They were, therefore, warned to learn a lesson from the miserable condition of the Israelites, which was the result of their ingratitude to and rebellion against Allah’s favors.

As the Quraish themselves could see the consequences of that rebellious attitude of the Israelites, they were, so to say, asked this question: Do you also desire to meet with the same consequences by showing ingratitude towards the message which is a great favor to you?

Obviously, the great favor which was shown to the Quraish was that Muhammad (peace be upon him) was raised from among them with that message about which he assured them over and over again: Accept this Message of mine: all the Arabs and the non-Arabs will surrender and submit to you?

اَلَمۡ یَاۡتِکُمۡ نَبَؤُا الَّذِیۡنَ مِنۡ قَبۡلِکُمۡ قَوۡمِ نُوۡحٍ وَّ عَادٍ وَّ ثَمُوۡدَ ۟ وَ الَّذِیۡنَ
مِنۡۢ بَعۡدِہِمۡ ۬ؕ لَا یَعۡلَمُہُمۡ اِلَّا اللّٰہُ ؕ جَآءَتۡہُمۡ رُسُلُہُمۡ بِالۡبَیِّنٰتِ فَرَدُّوۡۤا اَیۡدِیَہُمۡ فِیۡۤ اَفۡوَاہِہِمۡ وَ قَالُوۡۤا اِنَّا
کَفَرۡنَا بِمَاۤ اُرۡسِلۡتُمۡ بِہٖ وَ اِنَّا لَفِیۡ شَکٍّ مِّمَّا تَدۡعُوۡنَنَاۤ اِلَیۡہِ مُرِیۡبٍ ۹

(14-9) Have (14) the accounts of your predecessors not reached you: the people of Noah, the Ad, the Thamud, and those who came after them - they whose number is not known to any except Allah? Their Messengers came to them with Clear Signs, but they thrust their hands in their mouths, (15) and said: "We do surely reject the Message you have brought, and we are in disquieting doubt about what (16) you are summoning us to."

(14) The speech of Prophet Moses (peace be upon him) ended with(Ayat 8). From here begins a direct address to the disbelievers of Makkah.

(15) There has been a great deal of difference of opinion in regard to the meaning of the Arabic words of the text and different commentators have assigned different meanings to them. But we arc of the opinion that these express merely the intolerance and perplexity and a bit of anger that was being shown by the disbelievers towards the message and this is confirmed by the subsequent sentence.

(16) They had a “grave doubt” about the message because it had taken away their peace of mind. This was because invitation to the message always makes the minds uneasy, for it becomes hard even for its opponents to reject it outright or oppose it with peace of mind. Howsoever they might give vent to their doubts about it and oppose it tooth and nail the force of its truth and its sound arguments, its frankness and candor and its winning manners of exposition produce a great agitation in the minds of its bitterest opponents. Then the pure and spotless character of the Messenger and the marked change for the better brought about in his followers produce such an accumulative effect on their minds that even their most bitter antagonists begin to feel uneasy about their own stand. Thus, those who try to disturb the peace of mind of the upholders of the truth are themselves deprived of their own peace of mind.

قَالَتۡ رُسُلُہُمۡ اَفِی اللّٰہِ شَکٌّ فَاطِرِ السَّمٰوٰتِ وَ الۡاَرۡضِ ؕ یَدۡعُوۡکُمۡ لِیَغۡفِرَ لَکُمۡ
مِّنۡ ذُنُوۡبِکُمۡ وَ یُؤَخِّرَکُمۡ اِلٰۤی اَجَلٍ مُّسَمًّی ؕ قَالُوۡۤا اِنۡ اَنۡتُمۡ اِلَّا بَشَرٌ مِّثۡلُنَا ؕ تُرِیۡدُوۡنَ اَنۡ
تَصُدُّوۡنَا عَمَّا کَانَ یَعۡبُدُ اٰبَآؤُنَا فَاۡتُوۡنَا بِسُلۡطٰنٍ مُّبِیۡنٍ ۱۰

(14-10) Their Messengers said: "Can there be any doubt about Allah, the Creator of the heavens and the earth? (17) He invites you that He may forgive you your sins and grant you respite till an appointed term." (18) They replied: "You are only a human being like ourselves. (19) You seek to prevent us from serving those whom our forefathers have been serving all along. If that is so, produce a clear authority for it." (20)

(17) The Messengers posed this question to those who rejected the message in order to bring home to them the absurdity of their stand with regard to God. For though, the mushriks of every age believed in the existence of God and acknowledged that He was the Creator of the heavens and the earth, they did not accept the message, its logical result, that He alone was entitled to their worship. That is why the Messengers asked them: Do you have any doubt about the existence of Allah?

(18) In the case of individuals, the appointed term may be either the time of one's death or the doomsday. As regards the appointed term for the rise and fall of communities, it is determined by their collective behavior. For instance, if a capable community degenerates before the expiry of its term, the assigned period is shortened and it is deposed. On the other hand, if a degenerate community changes its ways for the better, its term is extended, so much so that it may extend even to the doomsday. This same thing is implied in (Ayat 11 of Surah Ar-Rad): The fact is that Allah does not change a people's lot unless they themselves change their own characteristics.

(19) The disbelievers meant to imply: You are a human being like us in every respect: you eat, drink and sleep like us and have wife and children like us. You feel hungry and thirsty, and suffer from heat and cold, disease and calamities like us. In short, you have every human limitation like us, and we see nothing unusual and extraordinary in you to induct us to accept you as a Prophet and believe that God communicates with you and sends His angels to you.

(20) That is, "If you still insist that you are a Prophet, bring a tangible proof of your appointment so as to convince us that you have really been sent by God and your Message is from Him."

قَالَتۡ لَهُمۡ رُسُلُهُمۡ اِنۡ نَّحۡنُ اِلَّا بَشَرٌ مِّثۡلُكُمۡ وَ لٰكِنَّ اللّٰهَ يَمُنُّ عَلٰى مَنۡ يَّشَآءُ مِنۡ عِبَادِهٖ ؕ وَ مَا كَانَ لَنَاۤ اَنۡ نَّاۡتِيَكُمۡ بِسُلۡطٰنٍ اِلَّا بِاِذۡنِ اللّٰهِ ؕ وَ عَلَى اللّٰهِ فَلۡيَتَوَكَّلِ الۡمُؤۡمِنُوۡنَ ﴿۱۱﴾

(14-11) Their Messengers told them: "Indeed we are only human beings like yourselves, [19] but Allah bestows His favour on those of His servants whom He wills. [20] It does not lie in our power to produce any authority except by the leave of Allah. It is in Allah that the believers should put their trust. [21]

(19) The disbelievers meant to imply: You are a human being like us in every respect: you eat, drink and sleep like us and have wife and children like us. You feel hungry and thirsty, and suffer from heat and cold, disease and calamities like us. In short, you have every human limitation like us, and we see nothing unusual and extraordinary in you to induct us to accept you as a Prophet and believe that God communicates with you and sends His angels to you.

(20) That is, if you still insist that you are a Prophet, bring a tangible proof of your appointment so as to convince us that you have really been sent by God and your message is from Him.

(21) That is, "No doubt we are human beings like you but it is Allah's will that He has chosen us from among you and blessed us with the knowledge of the Truth and keen discernment. And this is Allah's will and He has full powers to bestow anything on anyone He wills. We are not in a position to ask Him to send that blessing to you or to anyone else: nor can we deny the realities which have been shown to us."

وَ مَا لَنَاۤ اَلَّا نَتَوَكَّلَ عَلَى اللّٰهِ وَ قَدۡ هَدٰىنَا سُبُلَنَا ؕ وَ لَنَصۡبِرَنَّ عَلٰى مَاۤ اٰذَيۡتُمُوۡنَا ؕ وَ عَلَى اللّٰهِ فَلۡيَتَوَكَّلِ الۡمُتَوَكِّلُوۡنَ ﴿۱۲﴾

(14-12) And why should we not put our trust in Allah when it is indeed He Who has guided us to the ways of our life? We shall surely continue to remain steadfast in face of your persecution. All those who have to put trust, should put their trust only in Allah."

وَ قَالَ الَّذِيۡنَ كَفَرُوۡا لِرُسُلِهِمۡ لَنُخۡرِجَنَّكُمۡ مِّنۡ اَرۡضِنَاۤ اَوۡ لَتَعُوۡدُنَّ فِىۡ مِلَّتِنَا ؕ فَاَوۡحٰۤى اِلَيۡهِمۡ رَبُّهُمۡ لَنُهۡلِكَنَّ الظّٰلِمِيۡنَ ﴿۱۳﴾

(14-13) Then the unbelievers told their Messengers: "You will have to return to the fold of our faith [22] or else we shall banish you from our land."

Thereupon their Lord revealed to them: "We will most certainly destroy these wrong-doers,

(22) It will be wrong to conclude from this demand of theirs that the Prophets professed the religion of their people before their appointment to the divine office. This only meant that their people thought so because before their appointment they led a quiet life and did not propagate a new religion nor refuted the religion in vogue at that time. That is why their people were under the wrong impression that the Prophets also professed the religion of their forefathers, and, therefore, accused them of apostasy. The fact, however, is that they had never followed the religion of their mushrik forefathers and were not guilty of apostasy.

وَلَنُسۡكِنَنَّكُمُ الۡاَرۡضَ مِنۡۢ بَعۡدِهِمۡ ؕ ذٰلِكَ لِمَنۡ خَافَ مَقَامِىۡ وَخَافَ وَعِيۡدِ ﴿۱۴﴾

(14-14) and will then cause you to settle in the land (23) as their successors. That is the reward for him who fears to stand for reckoning and holds My threat in awe."

(23) This was to reassure the Prophets that they should not worry at all about the threat that the disbelievers would banish them from their country, as if to say: We will uproot them from their land, and establish you and your followers firmly in their place.

وَاسۡتَفۡتَحُوۡا وَخَابَ كُلُّ جَبَّارٍ عَنِيۡدٍ ﴿۱۵﴾

(14-15) They sought Our judgement. And (thanks to that judgement) every obstinate tyrant opposed to the Truth was brought to naught. (24)

(24) In order to grasp the real significance of these historical events, it should be kept in view that these are being related here as answers to those objections which the disbelievers of Makkah raised before the Prophet (peace be upon him). As the conditions there at the time of the revelation of this Surah were exactly like those of the peoples of the former Prophets, they have been cited here to warn the Quraish along with the other mushriks of Arabia of the consequences, as if to say: The former disbelievers challenged their Messengers and were destroyed and the believers were established in the land. Likewise your future also entirely depends on the attitude you adopt towards the message of your Prophet. If you accept this, you will be allowed to remain in the land of Arabia, and if you reject it you shall be utterly uprooted from here. The subsequent events proved that this prophecy was literally fulfilled within fifteen years after this, for there remained not a single mushrik in the whole of Arabia.

مِّن وَّرَآئِهٖ جَهَنَّمُ وَيُسۡقٰى مِنۡ مَّآءٍ صَدِيۡدٍ ۙ﴿۱۶﴾

(14-16) Hell is before him and he shall be made to drink of the oozing pus,

يَّتَجَرَّعُهٗ وَلَا يَكَادُ يُسِيۡغُهٗ وَيَاۡتِيۡهِ الۡمَوۡتُ مِنۡ كُلِّ مَكَانٍ وَّمَا هُوَ بِمَيِّتٍ ؕ وَمِنۡ وَّرَآئِهٖ عَذَابٌ غَلِيۡظٌ ؕ﴿۱۷﴾

(14-17) which he will gulp but will scarcely swallow, and death will come upon him from every quarter, and yet he will not be able to die. A terrible chastisement lies ahead in pursuit of him.

مَثَلُ الَّذِيۡنَ كَفَرُوۡا بِرَبِّهِمۡ اَعۡمَالُهُمۡ كَرَمَادِ ِۨاشۡتَدَّتۡ بِهِ الرِّيۡحُ فِىۡ يَوۡمٍ عَاصِفٍ ؕ لَا يَقۡدِرُوۡنَ مِمَّا كَسَبُوۡا عَلٰى شَىۡءٍ ؕ ذٰلِكَ هُوَ الضَّلٰلُ الۡبَعِيۡدُ ؕ﴿۱۸﴾

(14-18) This is the example of those who disbelieve in their Lord: their works are like ashes upon which the wind blows fiercely on a tempestuous day. They shall find no reward for their deeds. (25) That indeed is the farthest point in straying.

(25) That is, those who were perfidious, faithless, and disobedient to the divine message, and refused to adopt that way to which the Messengers invited, will find in the end that all the deeds and earnings of their lives were as worthless as a heap of ashes. Just as each and every particle of a high mound of ashes formed during a long course of years is scattered by the wind on a stormy day, likewise all their grand works will prove on the stormy doomsday to be no more than a mound of ashes. Their dazzling culture, their grand civilization, their wonderful kingdoms and states, their magnificent universities, their sciences and their literatures, nay, even their hypocritical worship, and so called virtuous deeds, their charitable and reformative works of which they were very proud in the worldly life, shall prove to be as worthless as a heap of ashes, and will be scattered by the storm of the Day of Resurrection. So much so that there shall not remain a single particle of their works worthy of being placed in the divine scale on that Day in their favor.

اَلَمۡ تَرَ اَنَّ اللّٰهَ خَلَقَ السَّمٰوٰتِ وَالۡاَرۡضَ بِالۡحَقِّ ؕ اِنۡ يَّشَاۡ يُذۡهِبۡكُمۡ وَيَاۡتِ بِخَلۡقٍ جَدِيۡدٍ ۙ﴿۱۹﴾

(14-19) Do you not see that Allah created the heavens and the earth in Truth? (26) Were He to will, He could take you away and bring a new creation.

(26) This is the proof of the preceding statement that the works of the disbelievers are worthless like ashes. The question implies: Why are you skeptical of this? Do you not see that the grand system of the earth and the heavens is based on the survival of truth and not on the survival of falsehood. Everything bears witness to the fact that anything which is not based on truth and reality but rests on unreal speculation and guess work cannot continue to live long. Therefore anyone who builds his works on the latter will most surely fail in his designs. For it is obvious that such a person builds his works on sand and should not, therefore, expect that they can last long. Likewise those who discard the truth and reality and build their works on false theories and presumptions should not expect at all that they can have any lasting value for they are bound to be scattered like worthless ashes. If this is obvious as it is, why should you cherish any doubts about the fact that anyone who builds the system of his life on the basis that he is independent of Allah or on the godhead of someone else (whereas there is no other God) shall inevitably find all his works to be worthless. When the fact is that man is not absolutely independent in this world nor is he the servant of anyone else than Allah, why should you not expect that anyone who builds his works on this falsehood, shall find that all his works were worthless like the heap of ashes that was scattered all over by the wind?

وَّ مَا ذٰلِکَ عَلَی اللّٰہِ بِعَزِیۡزٍ ﴿۲۰﴾

(14-20) That is not at all difficult for Allah. (27)

(27) This is by way of admonition that follows immediately the proof of the statement in the preceding verse. This removes also any doubt that might arise concerning that decisive statement. One might question it like this: If the creation is really based on the survival of truth, why is it that every follower of falsehood and every wrongdoer is not destroyed forthwith? This is the answer: O foolish man, do you think that it is difficult for Allah to destroy such a person? Or, do you think that Allah does not destroy him because he has some close relationship with Him? If this is not so, and you yourself know that it is not so, you should understand it well that any community that follows falsehood and commits wicked deeds is always in danger of being removed to make room for a better community to work in its stead. If respite is given and the threat does not take a practical shape, it does not mean that there is no danger at all. Instead of being neglectful, you should make use of every moment of this respite and realize that the false system which

you are following is not stable and durable. You should, therefore, build it on stable and durable foundations.

وَ بَرَزُوۡا لِلّٰہِ جَمِیۡعًا فَقَالَ الضُّعَفٰٓؤُا لِلَّذِیۡنَ اسۡتَکۡبَرُوۡۤا اِنَّا کُنَّا لَکُمۡ تَبَعًا فَہَلۡ اَنۡتُمۡ مُّغۡنُوۡنَ عَنَّا مِنۡ عَذَابِ اللّٰہِ مِنۡ شَیۡءٍ ؕ قَالُوۡا لَوۡ ہَدٰىنَا اللّٰہُ لَہَدَیۡنٰکُمۡ ؕ سَوَآءٌ عَلَیۡنَاۤ اَجَزِعۡنَا اَمۡ صَبَرۡنَا مَا لَنَا مِنۡ مَّحِیۡصٍ ﴿۲۱﴾

(14-21) Then all of them will appear exposed before Allah, [28] and the weak ones will say to the haughty ones: "We merely followed you. Will you, then, protect us from Allah's chastisement?" They will say: "Had Allah shown us the Way to our salvation, we would surely have also guided you. Now it is all the same whether we cry or suffer patiently, we have no escape." [29]

(28) The word baruz means to emerge and also implies to become known. That is why it has been translated into “shall appear before Allah”, for it implies both these meanings. As a matter of fact, all the people are fully exposed all the time before Allah but they do not realize it. They will, however, realize it on the Day of Judgment when they shall be presented before the Greatest of all Judges that they were fully exposed before Him all along. So much so that every deed they did and each and everything they thought and desired is known to Him.

(29) This is to serve as a warning to all those people who follow others blindly or obey and submit to tyrants because they say: We are weak. They are warned, as if to say: You should note it well that those leaders, saints, officers and rulers whom you arc following blindly today, will not be able to protect you at all from the chastisement of Allah. Therefore, you should consider it well today where such people, whom you are following or obeying, are themselves going and where they are leading you.

وَ قَالَ الشَّیۡطٰنُ لَمَّا قُضِیَ الۡاَمۡرُ اِنَّ اللّٰہَ وَعَدَکُمۡ وَعۡدَ الۡحَقِّ وَ وَعَدۡتُّکُمۡ فَاَخۡلَفۡتُکُمۡ ؕ وَ مَا کَانَ لِیَ عَلَیۡکُمۡ مِّنۡ سُلۡطٰنٍ اِلَّاۤ اَنۡ دَعَوۡتُکُمۡ فَاسۡتَجَبۡتُمۡ لِیۡ ۚ فَلَا تَلُوۡمُوۡنِیۡ وَ لُوۡمُوۡۤا اَنۡفُسَکُمۡ ؕ مَاۤ اَنَا بِمُصۡرِخِکُمۡ وَ مَاۤ اَنۡتُمۡ بِمُصۡرِخِیَّ ؕ اِنِّیۡ کَفَرۡتُ بِمَاۤ اَشۡرَکۡتُمُوۡنِ مِنۡ قَبۡلُ ؕ اِنَّ الظّٰلِمِیۡنَ لَہُمۡ عَذَابٌ اَلِیۡمٌ ﴿۲۲﴾

(14-22) After the matter has been finally decided Satan will say: "Surely whatever Allah promised you was true; as for me, I went back on the promise I made to you. [30] I had no power over you except that I called you to my way and you responded to me. [31] So, do not blame me but blame yourselves. Here, neither I can come to your rescue, nor can you come to mine. I disavow your former act of

associating me in the past with Allah. (32) A grievous chastisement inevitably lies ahead for such wrong-doers."

(30) When the criminals will charge Satan with leading them astray, he will plead guilty, as if to say: You yourselves see now that all the promises and warnings made by Allah have come out true and all the promises which I made have proved to be false. I also confess that it was all deception that I gave you false assurances of prosperity, beguiled you by greed and enticed you in the snare of great expectations. I assured you that in the first instance there will be no life in the Hereafter, and that, if there be any, you will be freed by the intercession of such and such a saint. The only thing you have to do is to make offerings before him: then you may do whatever you please, for he will deliver you from all the consequences. I repeat that I said all these things and asked my agents to say the same.

(31) That is, you cannot say and prove that it was I who forced you to follow the wrong way, whereas you wanted to follow the right way. You will yourselves admit that it is not so. I did no more than this that I invited you to falsehood in opposition to the invitation to the truth and tempted you to vice instead of virtue. But I had no power to force you to the wrong way, if you desired to follow the right way, when you had the power and the option to follow either of the ways. Now I am ready to bear the burden of the wicked invitation I extended to you, but you are not justified in any way to throw on me the burden of accepting my invitation for you did it on your own responsibility. You should, therefore, yourselves bear all its consequences.

(32) This is a clear proof of shirk in practice, as apart from shirk in creed. As Satan will charge his followers with making him a partner with God, it is obvious that as far as creed is concerned there is no one who makes Satan a partner with God in His Godhead or His worship: nay, every one curses him for his evil ways. Nevertheless, people obey and submit to him and follow him blindly, as if he were their god and that is what has been termed shirk.

Let us now consider this thesis from the opposite point of view. Someone might say that this does not hold good, for this is based on a mere saying of Satan which has been cited here. First, this objection is not sound because Allah Himself would have refuted it, had it been baseless.

Secondly, this is not the only instance of shirk in practice in the Quran. Here are a few more instances of this.

(a) It charges the Jews and Christians with shirk because they set up their priests and monks as their Lords besides Allah. (Surah At-Tauba, Ayat 31).

(b) Those who follow the superstitious customs have been called mushriks. (Surah Al-Anam, Ayats 136-139).

(c) Those who follow their lusts have been charged with making their selves as their god. (Al-Furqan, Ayat 43).

(d) Those who are disobedient to Allah have been accused of worshiping Satan. (Suranh Saba, Ayat 60).

(e) Those who follow man made laws without Allah's sanction have been reproved for setting up the makers of the laws without Allah's sanction as partners with God. (Surah Ham-Sajdah, Ayat 21).

All the above instances are clear proofs of the fact that shirk is not confined to this creed alone that one might set up a partner with Allah in His Godhead as an article of faith. But it is also shirk that one should follow and surrender to someone other than Allah without any divine sanction or in spite of a divine prohibition. Such a one shall be guilty of shirk even though the follower might be at the same time cursing him whom he follows and obeys. The only difference between the two kinds of shirk may be the extent of the crime and not its nature.

وَ اُ خِلَ الَّذِ نَ اٰمَنُوۡ ا وَ عَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجۡ ىۡ هِ مۡ خٰلِدِيۡنَ فِيۡ ا بِاِذۡنِ رَبِّهِمۡ ؕ تَحِيَّتُهُمۡ فِيۡ ا سَلٰمٌ ۲۳

(14-23) As for those who had believed and did good in the world, they shall be admitted to the Gardens beneath which rivers flow. There, with the leave of Allah, they shall abide forever, and will be greeted with: "Peace". (33)

(33) The Arabic word tahiyyah is literally a prayer for long life, but in usage it is a greeting at meeting. Therefore, the expression may mean: They will welcome one another with peace be upon you, or will be welcomed with these words. It may also be noted that the word salam implies both a prayer for peace and a congratulation on it.

اَلَمۡ تَرَ كَيۡفَ ضَرَبَ اللّٰهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ اَصۡلُهَا ثَابِتٌ وَّ فَرۡعُهَا فِى السَّمَآءِ ۲۴

(14-24) Do you not see how Allah has given the example of a good word? [34] It is like a good tree, whose root is firmly fixed, and whose branches reach the sky, [35]

(34) Though the expression literally means pure word, here it stands for truthful saying and righteous creed. According to the Quran, this saying and creed are the acceptance of the doctrine of Tauhid, belief in Prophethood and revelation, and in the life of the Hereafter, for it declares these things to be the fundamental truths.

(35) This is to show the strength and extent of the pure word. As the entire system of the universe hangs upon the reality contained in this pure word which the believer professes, the earth and its entire system cooperates with him and the heaven with its entire system welcomes him. There is, therefore, no conflict between him and the law of nature, and everything in its very nature extends its help to him.

تُ ؤۡتِيٓ أُكُلَهَا كُلَّ حِينِۭ بِإِذۡنِ رَبِّهَاۗ وَيَضۡرِبُ ٱللَّهُ ٱلۡأَمۡثَالَ لِلنَّاسِ لَعَلَّهُمۡ يَتَذَكَّرُونَ ٢٥

(14-25) ever yielding its fruit in every season with the leave of its Lord. [36] Allah gives examples for mankind that they may take heed.

(36) That is, the pure word is so fruitful that every person (or community) who bases his system of life on it, gets benefit from it every moment for it helps to produce clearness in thought, balance in temperament, strength in character, purity in morals, firmness in conduct, righteousness in talk, straightforwardness in conversation, good temperament in social behavior, nobility in culture, justice and equity in economy, honesty in politics, nobility in war, sincerity in peace; confidence in promises and pledges. In short, it is the elixir that changes everything into gold if one makes the proper use of it.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٖ كَشَجَرَةٍ خَبِيثَةٍ ٱجۡتُثَّتۡ مِن فَوۡقِ ٱلۡأَرۡضِ مَا لَهَا مِن قَرَارٖ ٢٦

(14-26) And the example of an evil word [37] is that of an evil tree, uprooted from the surface of the earth, wholly unable to endure. [38]

(37) Evil word is the opposite of pure word. It may be applied to everything that is unreal and wrong but here it stands for any false creed that one might adopt as a basis of his system of life, irrespective of whether it be atheism or heresy or disbelief or shirk

or idol worship or any other ism that has not been brought by a Messenger.

(38) And evil word (false creed) has no stability because it is against the law of nature. Therefore, everything in the universe opposes it and refutes it, as if the earth hates it and is ready to spit out its seeds every time they are sown in it, and if some seed succeeds in growing an evil tree, heaven suppresses down its branches. In fact, false creed could never have been allowed to develop, if man had not been given the freedom of choice and respite for work for the sake of his trial. That is why when same foolish people exert to establish a system of life on it, it is allowed to grow to a certain extent, but it produces nothing but harmful results as long as it lasts. And no sooner does it encounter with adverse circumstances than it is thoroughly uprooted from the earth.

The distinction between the pure word and the evil word is so apparent that anyone who makes a critical study of the religious, moral, intellectual and cultural history of the world can perceive it easily. For the pure word has always been the one and same during the whole history of mankind and has never been uprooted. On the contrary, there have been innumerable evil words but each and every one has been so uprooted that there has remained hardly anything of it except its name in the pages of history. Nay, some of these had proved to be so absurd that if these are mentioned today one wonders how one could have followed such nonsensical things.

There has been another noteworthy difference between the two words. Whenever and wherever the pure word has been adopted by an individual or a community, its blessings had not been confined to that individual and community but had benefited all around them. On the contrary, whenever and wherever an evil word has been adopted by an individual or a community, its evils had spread chaos and disorder all around them.

In this connection, it should also be noted that the parable of the pure word and the evil word explains the same theme that had been explained by the similitude of the mound of ashes that is blown away by the wind of the stormy day (Ayat 18) and of the foam of flood, and the scum of the melted metals. (Surah Ar-Rad, Ayat 17).

يُثَبِّتُ اللّٰهُ الَّذِيۡنَ اٰمَنُوۡا بِالۡقَوۡلِ الثَّابِتِ فِى الۡحَيٰوةِ الدُّنۡيَا وَ فِى الۡاٰخِرَةِ ۚ وَ يُضِلُّ اللّٰهُ الظّٰلِمِيۡنَ ۙ وَ يَفۡعَلُ اللّٰهُ مَا يَشَآءُ ﴿۲۷﴾

(14-27) Thus, through a firm word, [39] Allah grants firmness to the believers both in this world and in the Hereafter. As for the wrong-doers, Allah lets them go astray. [40] Allah does whatever He wills.

(39) That is, the believers remain steadfast during the life of this world because of their stable system of life based on this pure word. For this gives than a straight point of view, a sound system of thought and a comprehensive theory of life, and it serves as a master key to the unraveling of all knots and the solving of all problems. With its help, they acquire that strength of character and that firmness of conduct which keep them steady in the face of every vicissitude of life. This provides them also with such solid principles of life which give them peace of mind and heart, and prevent them from deviation and caprice. Above all, when, after the life of this world, they will enter into the life of the Hereafter, they will remain perfectly calm without any tinge of fear or anxiety, for they will find everything therein to be in accordance with their expectations, as if they were fully acquainted with every aspect of it before they entered into it. For they had been fully informed of, and therefore fully prepared for every stage and phase of this life. That is why they will pass through every stage with perfect calmness and firmness in contrast to the disbelievers who built their worldly lives on an evil word and will, therefore, be taken aback to find everything against their expectations.

(40) That is, Allah lets the transgressors, who discard the pure word and follow an evil word, go astray by creating confusion in their minds and misdirecting their efforts because of this deviation. That is why they cannot find the right way of thought and action and so fail miserably.

لَمۡ تَرَ اِلَى الَّذِيۡنَ بَدَّلُوۡا نِعۡمَتَ اللّٰهِ كُفۡرًا وَّاَحَلُّوۡا قَوۡمَهُمۡ دَارَ الۡبَوَارِ ﴿۲۸﴾

(14-28) Did you not see those who have exchanged Allah's favour with ingratitude to Him, causing their people to be cast in the abode of utter perdition

جَهَنَّمَ يَصۡلَوۡنَهَا ؕ وَبِئۡسَ الۡقَرَارُ ﴿۲۹﴾

(14:29) Hell, wherein they shall roast? How wretched a place to settle in!

وَ جَعَلُوۡا لِلّٰہِ اَنۡدَادًا لِّیُضِلُّوۡا عَنۡ سَبِیۡلِہٖ ؕ قُلۡ تَمَتَّعُوۡا فَاِنَّ مَصِیۡرَکُمۡ اِلَی النَّارِ ﴿۳۰﴾

(14-30) They have set up rivals to Allah that they may lead people astray from His way. Tell them: "Enjoy for a while. You are doomed to end up in the Fire!"

قُلۡ لِّعِبَادِیَ الَّذِیۡنَ اٰمَنُوۡا یُقِیۡمُوا الصَّلٰوۃَ وَ یُنۡفِقُوۡا مِمَّا رَزَقۡنٰہُمۡ سِرًّا وَّ عَلَانِیَۃً مِّنۡ قَبۡلِ اَنۡ یَّاۡتِیَ یَوۡمٌ لَّا بَیۡعٌ فِیۡہِ وَ لَا خِلٰلٌ ﴿۳۱﴾

(14-31) (O Prophet), tell those of My servants who believe that they should establish Prayer and spend out of what We have provided them with, (41) both secretly and openly, before there arrives the Day when there will be no bargaining, nor any mutual befriending. (42)

(41) That is, the believers should adopt an attitude of gratitude in contrast to the disbelievers (Ayat 29). The practical form their gratitude should take is that they should establish Salat and spend their wealth in the way of Allah.

(42) That is, on that Day none shall be able to rescue himself either by ransom or by intercession.

اَللّٰہُ الَّذِیۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ وَ اَنۡزَلَ مِنَ السَّمَآءِ مَآءً فَاَخۡرَجَ بِہٖ مِنَ الثَّمَرٰتِ رِزۡقًا لَّکُمۡ ۚ وَ سَخَّرَ لَکُمُ الۡفُلۡکَ لِتَجۡرِیَ فِی الۡبَحۡرِ بِاَمۡرِہٖ ۚ وَ سَخَّرَ لَکُمُ الۡاَنۡہٰرَ ﴿۳۲﴾

(14-32) It is Allah (43) Who created the heavens and the earth, Who sent down water from the heaven and thereby brought forth a variety of fruits as your sustenance, Who subjected for you the ships that they may sail in the sea by His command, Who subjected for you the rivers,

(43) That is, it is the same Allah Whose bounties they are repaying with ingratitude and disobedience and with Whom they are setting up equals even though He has been so bountiful to them.

وَ سَخَّرَ لَکُمُ الشَّمۡسَ وَ الۡقَمَرَ دَآئِبَیۡنِ ۚ وَ سَخَّرَ لَکُمُ الَّیۡلَ وَ النَّہَارَ ﴿۳۳﴾

(14-33) Who subjected for you the sun and the moon and both of them are constant on their courses, Who subjected for you the night and the day, (44)

(44) The words sakh-khara-lakum of the text in (Ayats 32-33) have misled those people who have translated these into “subjected to

you”. So much so that some of them interpret these verses to mean that the main aim of the life of man is to bring the earth and heavens under his subjection, whereas their real meaning is “the earth and heavens are subjected to certain laws and they serve you under these laws.” As a matter of fact Allah has subjected all these things to such laws as are beneficial for man. Had not a ship been subjected to certain physical laws, there could have been no navigation at all. Had not a river been subjected to certain laws, it could not have been possible to take out canals from them. Likewise if the heavenly bodies (the sun and the moon, etc.) and the earth and day and night had not been subjected to certain fixed laws, life could not have been possible, not to speak of civilized life

وَ اٰتٰىكُمْ مِّنْ كُلِّ مَا سَاَلْتُمُوْهُ ؕ وَ اِنْ تَعُدُّوْا نِعْمَتَ اللّٰهِ لَا تُحْصُوْهَا ؕ اِنَّ الْاِنْسَانَ لَظَلُوْمٌ كَفَّارٌ ﴿۳۴﴾

(14-34) and Who gave you all that you asked Him for. (45) Were you to count the favours of Allah you shall never be able to encompass them. Verily man is highly unjust, exceedingly ungrateful.

(45) “And He gave you from all that you asked of Him”: He has provided for everything that is required for your life, its development and evolution.

وَ اِذْ قَالَ اِبْرٰهِيْمُ رَبِّ اجْعَلْ هٰذَا الْبَلَدَ اٰمِنًا وَّ اجْنُبْنِيْ وَ بَنِيَّ اَنْ نَّعْبُدَ الْاَصْنَامَ ؕ ﴿۳۵﴾

(14-35) And call to mind when Abraham prayed: (46) "My Lord! Make this city (47) secure, and keep me and my sons away from worshipping the idols.

(46) In the preceding (Verses 32-35), an appeal was made to the Quraish to be grateful to that Allah Who has bestowed so many bounties on mankind in general. But in this passage the same appeal is being made on the plea that Allah had bestowed His special bounties on the Quraish in particular. They have been asked to remember that Prophet Abraham (peace be upon him) had settled forefathers of the Quraish near the Kabah and made their city, Makkah, a city of peace and Allah showered His blessings on the Quraish in answer to the prayer of Prophet Abraham (peace be upon him). They have been admonished to remember those bounties and mend their ways.

(47) Makkah.

رَبِّ اِنَّهُنَّ اَضْلَلْنَ كَثِيْرًا مِّنَ النَّاسِ ۚ فَمَنْ تَبِعَنِيْ فَاِنَّهٗ مِنِّيْ ۚ وَمَنْ عَصَانِيْ فَاِنَّكَ غَفُوْرٌ رَّحِيْمٌ ﴿٣٦﴾

(14-36) My Lord! They have caused [48] many people to go astray. Now, if anyone follows my way, he is from me; and if anyone follows a way opposed to mine, then surely You are Ever-Forgiving, Most Merciful." [49]

(48) This is a figurative way of saying that idols have been the means of turning many people away from Allah's way into the ways of deviation.

(49) This forbearance shown towards those who followed a different way from the right way is an instance of Prophet Abraham's (peace be upon him) leniency to mankind. He left their case to the Forgiveness and Mercy of Allah for he could not bear to see them under divine scourge. Another instance of this has been cited in Surah Houd. When the angels were on their way to destroy the wicked people of Lot, Prophet Abraham (peace be upon him) began to plead for them: Abraham began to dispute with Us concerning the people of Lot for he was tender hearted and merciful. (Surah Houd, Ayats 74-75). Likewise Prophet Jesus (peace be upon him) was so tender hearted that even when Allah will show to him that his followers had deviated from the right way, he will plead their case: Now if you punish them, they are your own servants, and if you forgive them, you are All-Mighty and All-Wise. (Surah Al-Maidah, Ayat 118).

رَبَّنَآ اِنِّيْٓ اَسْكَنْتُ مِنْ ذُرِّيَّتِيْ بِوَادٍ غَيْرِ ذِيْ زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ ۙ رَبَّنَا لِيُقِيْمُوا الصَّلٰوةَ فَاجْعَلْ اَفْـِٕدَةً مِّنَ النَّاسِ تَهْوِيْٓ اِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ يَشْكُرُوْنَ ﴿٣٧﴾

(14-37) "Our Lord! I have made some of my offspring settle in a barren valley near Your Sacred House! Our Lord! I did so that they may establish Prayer. So make the hearts of people affectionately inclined to them, and provide them with fruits for their sustenance [50] that they may give thanks.

(50) Allah granted this prayer of Prophet Abraham (peace be upon him). That was why people from the whole of Arabia used to come there for Hajj and Umrah at the time of the revelation of this Surah, and now people gather there from all over the world.

Besides this, there is plenty of food and fruit in all seasons of the year, though the valley is absolutely barren and no vegetation grows in it even for animals.

رَبَّنَآ اِنَّكَ تَعۡلَمُ مَا نُخۡفِیۡ وَ مَا نُعۡلِنُ ؕ وَ مَا یَخۡفٰی عَلَی اللّٰہِ مِنۡ شَیۡءٍ فِی الۡاَرۡضِ وَ لَا فِی السَّمَآءِ ﴿۳۸﴾

(14-38) Our Lord! Surely You know all that we conceal and all that we reveal, (51) and nothing in the earth or in the heaven is hidden from Allah. (52)

(51) That is, Lord: You hears what I utter with my tongue and also has full knowledge of my thoughts and feelings.

(52) This parenthetical clause has been inserted to confirm the statement of Prophet Abraham (peace be upon him).

اَلۡحَمۡدُ لِلّٰہِ الَّذِیۡ وَہَبَ لِیۡ عَلَی الۡکِبَرِ اِسۡمٰعِیۡلَ وَ اِسۡحٰقَ ؕ اِنَّ رَبِّیۡ لَسَمِیۡعُ الدُّعَآءِ ﴿۳۹﴾

(14-39) All praise be to Allah Who, despite my old age, has given me Ishmael and Isaac. Surely my Lord hears all prayers.

رَبِّ اجۡعَلۡنِیۡ مُقِیۡمَ الصَّلٰوۃِ وَ مِنۡ ذُرِّیَّتِیۡ ٭ رَبَّنَا وَ تَقَبَّلۡ دُعَآءِ ﴿۴۰﴾

(14-40) My Lord! Enable me and my offspring to establish Prayer, and do accept, our Lord, this prayer of mine.

رَبَّنَا اغۡفِرۡ لِیۡ وَ لِوَالِدَیَّ وَ لِلۡمُؤۡمِنِیۡنَ یَوۡمَ یَقُوۡمُ الۡحِسَابُ ﴿۴۱﴾

(14-41) Our Lord! Forgive me and my parents and the believers on the Day when the reckoning will take place." (53)

(53) Prophet Abraham (peace be upon him) included his mushrik father in his prayer because he had made promise that he would pray to his Lord for his forgiveness (Surah Maryam, Ayat 48). But afterwards, when he realized that he should not pray for his forgiveness because he was an enemy of Allah, he absolved himself of that promise. (Surah At-Tauba, Ayat 114).

وَ لَا تَحۡسَبَنَّ اللّٰہَ غَافِلًا عَمَّا یَعۡمَلُ الظّٰلِمُوۡنَ ؕ اِنَّمَا یُؤَخِّرُہُمۡ لِیَوۡمٍ تَشۡخَصُ فِیۡہِ الۡاَبۡصَارُ ﴿۴۲﴾

(14-42) Do not think Allah is heedless of the evil deeds in which the evil-doers are engaged. He is merely granting them respite until a Day when their eyes shall continue to stare in horror,

مُ ۙ مُهۡطِعِيۡنَ مُقۡنِعِىۡ رُءُوۡسِهِمۡ لَا يَرۡتَدُّ اِلَيۡهِمۡ طَرۡفُهُمۡ ‌ۚ وَاَفۡـِٕدَتُهُمۡ هَوَآءٌ ە ﴿۴۳﴾

(14-43) when they shall keep pressing ahead in haste, their heads lifted up, their gaze directed forward, (54) unable to look away from what they behold, their hearts utterly void.

(54) This graphic picture depicts the horrible plight of the wrongdoers on the Day of Reckoning. When they will realize the situation, they will be so taken aback that they will have their looks fixed straight in front of them without seeing anything.

وَاَنۡذِرِ النَّاسَ يَوۡمَ يَاۡتِيۡهِمُ الۡعَذَابُ فَيَقُوۡلُ الَّذِيۡنَ ظَلَمُوۡا رَبَّنَاۤ اَخِّرۡنَاۤ اِلٰٓى اَجَلٍ قَرِيۡبٍ ۙ نُّجِبۡ دَعۡوَتَكَ وَنَتَّبِعِ الرُّسُلَ ؕ اَوَلَمۡ تَكُوۡنُوۡۤا اَقۡسَمۡتُمۡ مِّنۡ قَبۡلُ مَا لَكُمۡ مِّنۡ زَوَالٍ ﴿۴۴﴾

(14-44) (O Muhammad), warn mankind of the Day when a severe chastisement shall overtake them, and the wrong-doers will say: "Our Lord, grant us respite for a short while; we shall respond to Your call and will follow Your Messengers." (But they will be clearly told): "Are you not the same who swore earlier that they shall never suffer decline?"

وَّسَكَنۡتُمۡ فِىۡ مَسٰكِنِ الَّذِيۡنَ ظَلَمُوۡۤا اَنۡفُسَهُمۡ وَتَبَيَّنَ لَكُمۡ كَيۡفَ فَعَلۡنَا بِهِمۡ وَضَرَبۡنَا لَكُمُ الۡاَمۡثَالَ ﴿۴۵﴾

(14-45) You said so even though you had lived in the dwellings of those who had wronged themselves (by sinning), and you were aware how We dealt with them, and We had even explained to you all this by giving examples.

وَقَدۡ مَكَرُوۡا مَكۡرَهُمۡ وَعِنۡدَ اللّٰهِ مَكۡرُهُمۡ ؕ وَاِنۡ كَانَ مَكۡرُهُمۡ لِتَزُوۡلَ مِنۡهُ الۡجِبَالُ ﴿۴۶﴾

(14-46) Indeed the unbelievers contrived their plan, but it is in Allah's power to nullify their plan, even though their plans were such that would move even mountains. (55)

(55) That is, you have seen that the former people who violated the divine law, and who opposed the message, devised very effective and cunning schemes to avert the consequences of their iniquity, but Allah defeated them with His single counter device. You did not give up your crafty schemes against the message of truth in the vain hope that your strong measures would succeed where the schemes of your predecessors had failed.

فَلَا تَحۡسَبَنَّ اللّٰهَ مُخۡلِفَ وَعۡدِهٖ رُسُلَهٗ ؕ اِنَّ اللّٰهَ عَزِيۡزٌ ذُو انۡتِقَامٍ ۙ ۴۷

(14-47) So, do not think, (O Prophet), that Allah will go back upon His promise to His Messengers. (56) Surely Allah is Mighty, Lord of retribution.

(56) Though this has been addressed to the Prophet (peace be upon him), it is really meant for his opponents. They are being warned that they should not delude themselves because of the delay in their punishment. They should note it well that Allah fulfilled the promises He made to the former Messengers and defeated their opponents. Likewise He will surely fulfill the promises He had made to Muhammad (peace be upon him).

يَوۡمَ تُبَدَّلُ الۡاَرۡضُ غَيۡرَ الۡاَرۡضِ وَ السَّمٰوٰتُ وَ بَرَزُوۡا لِلّٰهِ الۡوَاحِدِ الۡقَهَّارِ ۴۸

(14-48) (Do warn them of the) Day when the heavens and the earth shall be altogether changed; (57) when all will appear fully exposed before Allah, the One, the Irresistible!

(57) It is obvious from this verse and some hints in the Quran that on the occasion of Resurrection, the Earth and the Heavens will not be totally destroyed but at the blowing of the First Trumpet, the existing physical system shall be disarranged. After this, between the blowing of the First and the Last Trumpet (Allah alone knows how long this interval will last), the present form and aspect of the earth and the heavens shall be transformed and a new physical system with new physical laws will come into existence. That will be the world of the Hereafter. When the Last Trumpet will be blown, all human beings from Adam to those born before the First Trumpet, shall be brought to life and appear before Allah. The Quran calls this Hashr which literally means “to muster and gather together”. It appears from the wording of the Quran and some clear statements in the traditions that this will take place on this Earth. The Seat of Judgment and the Scales will be established on the Earth and the decisions will be passed here. This is also clear from the Quran and the traditions that the life in the Hereafter will not merely be a spiritual life but the very physical and spiritual life which we are living now on this earth; and every individual shall receive his reward or punishment exactly in that personality in which he or she is living in the life of this world.

وَ تَرَى الۡمُجۡرِمِيۡنَ يَوۡمَئِذٍ مُّقَرَّنِيۡنَ فِى الۡاَصۡفَادِ ۴۹

(14-49) On that Day you shall see the guilty ones secured in chains;

سَرَابِيۡلُهُمۡ مِّنۡ قَطِرَانٍ وَّتَغۡشٰى وُجُوۡهَهُمُ النَّارُ ۝٥٠

(14-50) their garments shall be black [58] as if made out of pitch, and flames of the Fire shall cover their faces

(58) Some commentators and translators are of the opinion that Qatiran stands for sulphur or molten copper but actually it stands for tar and the like.

لِيَجۡزِىَ اللّٰهُ كُلَّ نَفۡسٍ مَّا كَسَبَتۡ ؕ اِنَّ اللّٰهَ سَرِيۡعُ الۡحِسَابِ ۝٥١

(14-51) so that Allah may requite each person for his deeds. Allah is swift in reckoning.

هٰذَا بَلٰغٌ لِّلنَّاسِ وَلِيُنۡذَرُوۡا بِهٖ وَلِيَعۡلَمُوۡۤا اَنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ وَّلِيَذَّكَّرَ اُولُوا الۡاَلۡبَابِ ۝٥٢

(14-52) This is a proclamation for all mankind that they may be warned by it, and that they may know that their God is none but the One True God, and that men of understanding may take heed.